



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

discharged again when the earthquake shock is over, delights the modern investigator.

Mr. Clark is inclined to hold that the *Naturales Quaestiones* are fragmentary in places and that they were incomplete at the time of Seneca's death. He says that the work was composed in 63-64 A.D., and bases his opinion on the Campanian earthquake of 63, besides other possible indications. But M. Waltz, in the book referred to above, holds, that the *Quaestiones* were published in 62-63, in three separate instalments. We confess that Mr. Clark's idea is to us the more convincing.

This translation, therefore, with its accompanying excursus, is welcome. It is a step towards the modern idea of interpreting the Classics in a modern way.

HAVERFORD COLLEGE.

RICHARD M. GUMMERE.

In *The Evening Mail* (New York) of January 15 last, Mr. Emory J. Haynes, who contributes frequent essays to that paper, wrote on College Education. Part of what he says is of interest to supporters of the Classics:

... The deprecation of college education in which some men indulge is not to be taken at face value. Those splendid ages called classic are a passage in the world's history. Not to know Greece and Rome is not to know what man is on this globe. Not to know Homer and Shakespeare may not count in a shop, but it does count as an immense gap in honest self-consciousness when a man measures himself from the mind side of existence.

Why do many rich and burdened men in advanced years continue in the galling harness? Not a little because 'business' constitutes all they know of human life. The costly libraries in their palatial homes do not attract them, for they do not know books. They have never met the great, world-long line of authors. They cannot find, within themselves, the sources of happy leisure.

But it is precisely these sources of happiness that compensate countless college-educated men for a daily life of a small salary and a poor wage. Once away from the office of a humble clerkship, these men are rich in the exquisite companionship of their books. They prize the store of polite learning that they possess. They are more than content.

A great corporation pays them a small clerical salary for certain daylight hours. But once free, at evening, they are princes. They know the poets and philosophers of all ages. They are never at a loss when left alone. Money to them is a servant, not a master—a means, not an end.

Who will dispute that this is an ideal life? The college-trained man, just graduated, realizes two things. He knows how little he really knows. But he knows exactly where any kind of human knowledge is to be had. Again, is not that the ideal position of a human mind? ... And this very day the college would do vastly more in such training, if trained teachers had full control. It is allowing immature boys to elect their own studies that makes the college training of today less valuable than of old.

At the general meeting of The Classical Association of England and Wales there was a discussion of The Teaching of Latin. Mr. W. L. Paine, Secretary of the Association for the Reform of Latin Teaching, opened the discussion. The debate was summed up as follows in the *London Times*:

Much time could be saved and better results obtained by the application of direct or oral method principles during the first two years of study. It was said that grammar was not included in the teaching by the direct method, but in fact they taught grammar as rigorously as under the traditional method. It was also urged that they did not make use of translation. They did not use translation; they aimed at it. Finally, they were told that they shirked difficulties, but they were making a vigorous attack on the real difficulties of a foreign language. There was now a steadily growing demand among teachers for acquiring direct methods of teaching.

Professor Dobson said that the invention of the oral method was based upon the assumption that the present method of classical education was wholly bad. He did not agree.

Professor Sonnenschein wrote to say that he was an adherent of oral methods, but that the use of Latin as a means of explaining Latin at an early stage was strictly limited.

It was resolved unanimously to appoint a committee to inquire into the subject of oral methods of teaching.

At this meeting the President, Sir Frederic Kenyon, delivered an address on the Value of the Classics, from which we may find space to quote presently. It may interest our readers to see what points are urged in England on this subject. Meanwhile reference may be made to a speech on Classical Culture delivered by Mr. Asquith as President of this Association, and reprinted in *THE CLASSICAL WEEKLY* 2.74-77.

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

- Athenaeum*—Dec. 13, A Terence Lexicon, J. S. Phillimore; Dec. 20, Fragments of Two Manuscript Poems by Sappho, Claire Gaudet: Notes from Oxford (Compulsory Greek in Responses): The Westminster Play (Andria); Dec. 27, (Gulielmi Shakespeare Carmina quae Sonnets nuncupantur Latine reddita ab Aluredo Thoma Barton); Jan. 3, (J. G. Frazer, The Golden Bough, 3rd ed. Pt. 7: Balder the Beautiful and the Doctrine of the External Soul).
- Contemporary Review*—Jan., The Testimony of Josephus to Jesus Christ, W. Emory Barnes: Christmas in Rome, Giovanni Piol: The Modern Greek and his Ancestry, Albert Thumb.
- Dial*—Jan. 1, Devouring the Classics, R. Shafer (short note).
- Hibbert Journal*—Jan., (Gilbert Murray, Euripides and his Age, Lawrence Solomon).
- Independent*—Oct. 30, A Soliloquy of Aeschylus, A New Poem by Robert Browning.
- Nation* (New York)—Dec. 25, (Sir Thomas Heath, Aristarchus of Samos); Jan. 8, Fun in Latin (Westminster Play): (Rudolph Schevill, Ovid and the Renaissance in Spain [Notes]: Note on the British Museum Acquisition of Roman Mosaic from Romain-en-Gallia [Art]; Jan. 15, Ancient Empire (W. S. Ferguson, Greek Imperialism).
- Nation* (London)—Dec. 30, The Gods are Dead, E. Melbourne (poem): (J. G. Frazer, The Golden Bough, Pt. 6: The Scapegoat).
- Nineteenth Century and After*—Jan., Tiberius Gracchus and his Judges, J. W. Robertson-Scott.
- Outlook*—Dec. 27, (L. Whiting, Athens the Violet-Crowned); Jan. 17, (C. H. Weller, Athens and its Monuments).